1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

is to be found in the story of Tui Tofua (26, p. 77), one version of which specifically states that the first-born sons were Tui Tofua's associates.

A chief's virgin daughter seems to have been called *taupoou*, a Samoan term which is probably equivalent to the Tongan *taahine*. Girls, classed as *taupoou*, at times took part in dances, sometimes leading, and usually wore finer garments than their dancing associates. The *taupoou* or *taahine* chewed and made kava for visiting high chiefs. She did no cooking, but might sweep the interior and the immediate exterior of the house. Orange juggling was one of her pastimes. There seems to have been no official *taupoou* as in Samoa.

The term *manaia* (a man particularly successful in love affairs) which in Samoa is applied to the chief's son, apparently is not used in Tonga as a title, though evidence is conflicting, but is used in personal names. If *manaia* and *taupoou* were recognized positions in Tonga, undoubtedly early writers would have mentioned them.

Among special names for girls of rank those referring to the *lupe* or large fruit pigeon (*Globicera pacifica*) were often used. Two examples of such names for chiefly girls are Lupefolau and Lupepauu.

Special care was taken of the complexion of girls of rank. The following processes were used: (a) *kaukautuitui*, the rubbing of the entire body with chewed candle nut (*tuitui*); (b) painting of entire body, excluding lips, with a mixture (*valienga*) of *lolo* oil and turmeric (*enga*). This was done twice a week on alternate weeks and after several hours was washed off, and the skin dressed with oil, to produce a smooth glistening surface; (c) keeping in shade to prevent sunburn.

After bathing a chief's daughter previous to her retiring, her female attendants chew scented fruits and flowers, and mixing the masticated material with scented oil rub it over her body.

A chief's daughter wore her hair long on every part of the head, and braided the side strands over the ears.

The female attendants upon the daughter of a chief did not allow her to eat too much. This tapu was enforced to prevent the overdevelopment of her abdominal region.

When a chief's daughter ate or sat in her house, she was surrounded by a mat screen and seated on a high cushion (*fakamolu*) composed of mats and soft tapa. The purpose of the soft cushion was to keep the skin of her upper legs and buttocks soft and smooth, unblemished by any hard thickness or marks that might result from sitting on a hard surface.

A treatment applied only to the daughters of high chiefs is called *fakatafa*. After an evening bath and oiling from head to feet, the girl's legs were tied together just above the knees with a piece of fine soft tapa, and she was

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

413. Faala fakatau ki he muiulu: Looking (for lice) at the back of the head. 539 183

The back of the head is the favorite camping-ground of lice, and though the huntress may pick up a few strays in other localities it is at the back of the head that she is likely to make her largest bag. So used of looking for anything where it is most likely to be found. 515

414. Tata a tua nima: Nearness of back of the hand. 539

The back of the hand is very close to the palm, but when anything is grasped it is the palm only that touches it. Used of one who gets nothing when a close relative is distributing favors. In spite of his closeness he touches nothing. 571 602 826

415. Teeki pea toki fakataane: Break wind and then sit properly. 539

The uncouth first word is often exchanged for *angavale*, behave vulgarly. The phrase indicates one who squats down on his heels, or otherwise sits carelessly in company, and whose unguarded behavior is the cause of an embarrassing accident. Afterwards he sits as he should (*fakataane* is the sitting posture of the men) but then it is too late to repair the slip. Generally refers to one who after an accident takes the precautions that he should have taken before. Shutting the stable door after the horse has got out. 827 676 516

416. Tufotufa ulu-nima: Distributing (with) fingers. 539

Giving away grudgingly; not grasping heartily and offering with good will, but taking hesitatingly and unwillingly presenting something with the ends of the fingers. (Compare No. 111.) 431 183

HOME AND COMPOUND

417. Ana jiko-makii: Cave sullied with excrement. 539

Used of a place of human habitation or resort originally small and inconvenient and rendered still more so by the careless filthiness of those who use it. In connection with this it is asserted that caves were the earliest dwellings of the people. (See No. 425.) 356 [342]

418. Hifo i toumua: Going down to (one's own) frontage, that is, one leaving his house and going down to the road straight in front of his place. 539 351 461

The frontage is in line with his own property, and so the phrase comes to be used of one putting his hand to a task that is in line with his powers, undertaking that which he is well able to perform.

419. Hikihiki kaua: Shifting fence or boundary. 539

"Cursed be he that removeth his neighbour's land-mark." Boundaries are tabu and must not be tampered with. For the strong to shift the boundary of the weak would be a mark of tyrannous effrontery. The expression is a reproach to those who change what should be inviolably fixed. 423 571 829

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

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old alike have simply flopped down on the soft matted floor and fallen soundly asleep.

Swift twilight, then darkness, closes round the village. The women potter round the houses attending to a few
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evening tasks before they follow the children to sleep. The men bathe and dress in cool, clean shirts and *vala*. Then they sit out of doors talking to friends or else, led by the rhythmic beating of stone on stone as *kava* is crushed, they find their way to a nearby house where a *kava*-circle is being formed. The night drifts by as they drink and talk, talk and drink. And the stars are already low in the sky when the circle breaks up. The men quietly make their way home. A baby stirs in a nightmare sleep or a dog barks excitedly at passing shadows. But, for a short time at least, the village is at rest waiting in suspense for another day to bring its hot sun and its round of common tasks.

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The tempo of village activity is speeded up before the week of Christmas and New Year. Two days before Christmas we made the following notes:

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There is a slowly-developing crescendo of excitement in the village as Christmas Day approaches. Every night for the past week the youths and maidens of the village have been practising until past midnight the songs that they are newly composing to sing about the village on Christmas Day. Those more talented who also possess some musical instrument are equally busy in tearing to shreds the quietness of a village evening.

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They have grouped themselves together in what is politely called a "string band." The noise that comes down wind suggests that this "band" consists of a number of reedy mouth organs, a lone guitar, and a violin with two of its three strings missing.

[412]

For all the people the working-day starts very early. This morning at four a.m. for instance, the woman in the house nearest us was busy cutting the long grass about her house with the huge three-foot bush-knife that serves the villager for all purposes from a lawn-mower to nail cutter or razor. All four of her children, the oldest under six, frolicked joyfully about her, pursued by her anguished screams as they forgetfully frisked within danger distance of the swift-cutting knife.

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Equally industrious, the men have been going to their bush plantations at dawn and returning just before dusk with heavy loads of food. The women have put in long days washing clothes, cutting grass and sweeping up all the rubbish of months from their house sections. Everything must be neat and tidy for Christmas week.

54: Cook G,T-5 (1777) 1967 0U9 Tonga 0U9

by the island on the NE and small isles and shoals to the SW and SE. In the meantime the Ships were got under sail and worked up to the island; when the Master returned he reported that he had Sounded between great and little Anamocka, where he found 10 & 12 fathoms, the bottom Coral Sand, that the place was very well sheltered from all winds but that there was no fresh Water but what was some distance in land, but little of it and that little not good. For this reason only I determined to anchor at the old place on the north side of the island, but though we were not above a league from it [it] was 5 oclock in the after noon before we got to an Anchor. A considerable Number of Canoes being continually about the Ships, retarded them considerably. There were amongst them some double ones with a large sail that sailed round us apparently with the same ease as if we had been at anchor. I came to an anchor in the very same place as I did when last here, viz, in 18 fathom Water, the bottom Coarse Coral sand; the island extending from E to SW and
Fri. 2 the West point of the Westermost Cove NE about ¾ of a mile dist[t].[1]
The next morning while preparation were making for Watering, I went ashore accompaned by Captain Clerke and some of the officers, to fix on a place to set up the observatories and to keep a guard, leave being soon obtained of the Natives who accomodated us with a boat house and shewed us every other Mark of civility. *Teobow* the Cheif of the island[2] took me and Omai to his house, situated in a pleasent spot in the midst of his plantation, a fine grass plat lay round the [door?] which he gave us to understand was to clean their feet upon, a mark of cleanness I had no where observed in this sea before, but afterwards found it was very common at these islands. The floor of the house was laid with Mats and no carpet could be kept cleaner. While we were a shore we bartered for a few hogs and some fruit, and before we got on board the Ships were filled with the natives and as few came empty we found no want of anything.[3] In the after noon I

[1] On this anchorage cf. II, p. 451. 'Westermost Cove' here seems to bear out the correction suggested in n. 1 on that page.

[2] Presumably, but not clearly, Tupoulangi already mentioned. 'The Chief of Anamooka whose title is Agee, was named Tubow, a middle aged man, more modest and sedate than we found the generality of these people. Another chief of some consequence was named Kaper; this man was remarkable for making long orations to his countrymen.'—Burney journal, 2 May. 'Agee', *'eiki* (cf. Tahitian *ari'i*, Maori etc. *ariki*). 'Kaper', Cook's Tapah', or Kepa.

[3] 'Kept all kind of Provisions from the ship's Comp[y] except Spirits and Served fresh Pork Breadfruit, Yams Plantains &c in leiu.'—Harvey log, 1 May.—'This day having purchas'd among the Canoes as much fresh Pork, Breadfruit, Yams and Plantains as wou'd serve the People for the present, I stopd every Species of their Sea Provision except the Grog, and serv'd it to them, so that now we enter upon quite a new Regimen, and a most salutary one it is; tho' Thank God our last agreed with us very well, we have not a Man in the Sick List. This Forenoon I receiv'd an Order respecting the Trade and Provision from Cap[t] Cook which I immediately put in force.'—Clerke, 1 May.

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181 515 [356] In general, the Tongans have kept the cleanliness and love of order characteristic of the Polynesians. The huts inside usually look quite tidy and clean, and in personal grooming people are fairly conscientious. This has increased to a certain extent through teaching of hygiene in all schools, so that one scarcely meets a Tongan with long, black-bordered fingernails or toenails. However, on the 181 351 178 Tongan plantations orderliness often leaves much to be desired and the neatly plaited fences praised by earlier observers (41)

[113] 41. For example, J. Cook, loc. cit. p. 163; G. Forster, loc. cit. IV, p. 323/324; J. Wilson, A missionary voyage to the southern Pacific Ocean/cited in English/. London 1799. pp. 102, 245; Ch. Wilkes, loc. cit. p. 13.

are today to be found neither on the plantation (where at most a single barbed wire constitutes the fence) nor in the villages. (42)

42. Only a few villages have a (usually uncared-for) stockade-style fence (coconut palm trunks) to set off plantings.

[247] In the latter there is also not always painstaking order and cleanliness, and one seldom comes across a property owner who has planted flowers and ornamental bushes for beauty. (43)

[113] 43. Compare with this G. Forster, loc. cit. pp. 325, 340; J. Cook, Voyage dans l'Hemishpere Austral /Voyage in the southern hemisphere/ vol. II. Paris 1778. p. 68.

181 351 177 461 [356] Most of the wooden houses in need or repair are so neglected that they are practically falling apart. The untidiness of many plantations is usually due to the often rather long approach to them required by their owners and the proliferating weeds resulting from climate conditions, whereas the lack of orderliness in the villages may be regarded as a direct result of European influences which also brought

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3750 German marks) to build a European-style house with a small veranda. For most of the natives this is a goal worth striving for; there are only a few today who, for their pleasure in the traditional, will build themselves a "typical Tongan house" with great care and without using nails. Many have "modernized" the old type with the new building material. Since a coconut-leaf roof quickly rots under the climatic conditions, and must be renewed every two or three years, people still try to provide themselves, for example, with corrugated metal to cover their roofs, just as they like to cover the walls of their houses with /130/ it or, even better, with boards. At the same time they do not simplify the ground plan by straightening the narrow sides, but go to great trouble to construct the traditional house shape with the rounded ends by using bulky pieces of corrugated metal and wooden boards. In a house covered with corrugated metal it can be quite uncomfortable under the hot sun, especially if the owner has not shaded the roof with a cover of tapa or wooden boards; in this way, some natives have developed heart trouble, for example. However, the Tongans would rather suffer under such discomforts and know that they are thereby relieved of house-building worries for many years. These "modernized" Tongan houses, as well as the European-type rectangular constructions (of corrugated metal and wood) with or without veranda, regarded by the natives as something special and as the "better dwelling," are usually lived in, after they are finished, until they collapse. Damaged parts of walls and roof are seldom repaired, and almost never are they given a new coat of paint, although paint is available in the Archipelago. The weatherbeaten, gray, rusting, and, in part, collapsing buildings resemble those of the slums on the outskirts of some European cities. Yet the oldest of these houses are today at least 50 years old (thanks to the very good material that was still provided

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